Rough Field Notes - Misc.

6

B79-0054/010(A8)

In tribal meetings (1) they had (Joshua) special positions in hall. In (honodjo) men had no special seats, late-comer took last place. Each village had (honodjono), comprising every (tahi) man in it. When a man becomes an (tahi) he becomes a (honodjono) (2)

Tribal meeting. The seals were considered highest form of feasting (3) e.g. white man puts whisky on table, Indian puts seals. At seal feast only (tahi) and (hbin) present. Before many others were present in hall. ~~Host~~ Had special places (4) in hall. Caller would go round room, pointing stick & calling name of person, pointing out place at head of room. When places taken for seal feast — the poor men went out. As rich men took places they were given claw of seal. Feast carried on. After they had feast by themselves, they sometimes called in provider of seals & robbe, but they never had fingers of seals. ~~Just~~ Feast always provided by one individual man, he would send messenger to gather people, Multitude always called. Trouble if not enough ~~food~~ food.

Feast called at any time of year. A poor hunter could catch seals, & according to amount he caught so he called people.

Two generations ago: When calling ~~to~~ people to seats, one man was

103
(1) en (asbeika) mair = ane'saiskan'ai'hakz = name. He had (sent) pons
(2) Was paid for deed by (nonodyons)

passed over (S) on 101, a poor man. He was peeved, so started chiby box outfit without license. He had 4 children, 2 ♂, 2 ♀. This man lived in ~~a~~ village. 3 miles up valley was a village where stopped a licensed doctor to bring back health to sick, or to cause their death. Doctor had 2 rattles, this man had 2. Rattles looked to be identical, but each contained different things —— one had ~~grass, &~~ (boiled with) white transparent glass in it (? mica or quartz) 4 sided, used as medicine when boiled. Other rattle had human & wolf teeth, used to kill people, on orders of (Nowadjono). Doctor had orders to kill a man, but he had lost his wolves' teeth, hence he knew it would be ineffective. He happened to tell trouble to (chiba), who said "I think I can fix it up with teeth, & you will have greater power afterwards. Next morning they set off, ~~to~~ via PO to back of road to where (chiba) led them up mountain. Indians often went to place, but even doctor did not know of presence of chiby box. Came to box, about 8 ft. long. (chiba) kicked box 4 times with left foot & called "wake up" 4 times. He lifted top of box, it was divided into compartments, each for different purpose. If owner of chiby box wants

105 man to die from one disease, e.g. stomach bowles, he used one compartment, even 1 compartment for sudden death. Contents were peculiar, really personal belongings of past or present ~~belongings of~~ victims. This was April, previous July woman had lost a boy, supposedly drowned; doctor saw decomposed body in box. His reason given for presence in box. He had instructions to skin boy, found it too hard, to look after body. Wanted skin as personal possession of boy's family. In box was thick black oil (Joshua not sure material). His method was to get something used exclusively by victim, dirty article. If licensed man (Nonodjo) gave orders, this man working on sc. Either doctor or son would get personal article, dipped it in oil in special compartment, if too sick article was pulled out a little or reverse to increase sickness. (Chika) pounded around & got wolves teeth. If man got orders for sudden death, he put article of one over spot (hitmanoas) in decomposed body. He got teeth & felt indebted to (Chika). It began to be spread that he had been to company & (Chika) was held in disrepute: suspicion of dirty work. In such trials (Chika) moved up to doctor's village. One man drown boy worried (Chika) & latter decided to get him. Indians used wooden penis. In night victim's wife decided that someone had stolen jerry, realized use to

Chiefs box. Big fine made up, everyone in house awakened. Diligent search next morning, no luck. (Chika's) boy had stolen it. Aim to give victim urinary trouble. In Chiefs box bladder of bear kept in box, kept in X pieces up into sections. Idea of blocking urine. Fire was cheif: he could not leak. Custom when man cheif, of family putting ashes on face, kept up for 1 year. Man's wife was sitting outside house 1 day with ashes on, wholely long. (Chika) kidnapped (also (Chika's) son) her. She told her relatives. One of latter lived at village 3 miles up. It is called heads of village (Tahyu) from here. On 3rd day (Chika) happened to be there & was called, he sat in centre on box. He chewed in slow tone of voice, said he was poor & powerless. Doctor burst into meeting, loaded gun pointing down, supported Chika, asked why they worried Chika. One Bella Coola with butcher knife ran behind doctor, latter's arm up, rifle went off harmlessly. He grabbed doctor, threw him down, lifted knife twice, threatening doctor, said best thing, he no (try) he would not stand for doctor's interference. Doctor's courage failed, admitted knowledge of (Chika) evil, & seeing body in same. (Chika) said, "let's understand", but was not worried. Tyee left, not telling (Chika) at once, & latter escaped down to Clem vel -

107

lage. About this time someone belled seals, big feast called, [Chiba] was asked, decided he to be belled at meal. Feast came off. Chiba came. Chiba using spoon, man sitting next but two. (At door ~~of~~ hall was hole where refuse was thrown, including stones loosened from floor) killed him. Chiba's) boy was slanching near hole, & fled. Next day (Chiba's) brothers, one was away in woods, were killed. The boys were killed eventually. The two girls were ~~killed~~ spared but were given as concubines to great fighting man, never allowed anywhere without guard. The doctor left way to bar, brought up river, so old moss on it, contents thrown into river.

(1) two, further involved back.

MF (1) 102

This story concerns the grandfather of Judas. Judas ~~Elias~~ is now about 80 years old. They used to make salmon traps of hemlock wood in old ways. A (Tyi) man used to set these, aided by commoners; he got bigger share, commoners less. Any over was sold by Tyi man. Tyi man had a boy working for him; this man died, was buried in box in sitting posture. This day (Tyi) had been out at traps, returned home physically weary & hardening loss of good fisherman. He could not sleep & decided to go up small mountain behind Charley's house. He took iron axe (? unforged) with him. It was full moon, late spring. He cut his sticks, tied them up with ~~sticks~~ rope, uncoils up & day bright, he thought for moment it was day. He thought he heard a donkey horse, like man with load. He put down load, hid himself close; he saw someone coming up trail. Another reason for getting down was to have light behind on-coming. This fellow was ~~in~~ n. of village, with ~~salmon~~ on his back. His curiosity aroused, he decided to follow, seeing that he sufficiently close, speak with axe. Man went over crest, down other side, and kept up towards bigger mountain to left. He took a zigzag trail, as if to hide his course, with long tangents. Man followed. Finally

109 reached cave in mountain, all stone: Mr. M. opened door in top, sounded like stone grating (illustrated by stone iron grating). Before entering Mr. M. cleared away hole in roof for a fire, Mr. M. in hut: follower got up and looked in. All around cave were corpses in sitting posture; recognizable as recently deceased in village. Mr. M. opened box & took out corpse of No. 1 fisherman. Mr. M. had collected human toe & finger nails. These were fastened to him, so that when he danced they shook. So he danced & dead men beat time on floor, & leaped up as living men do at dance. This was done by mechanical stick operated by Mr. M. This dance was being held to welcome new arrival & initiate him into circle. On-looker had to cough, Mr. M. called to him without surprise, asking him to come down ladder. He did so. Mr. M. then confessed he was dirty-box man, as well as Mr. M., & showed him box & its operations. In this box was the skin of a huge hand, stuffed. He explained to him mysteries of business, including how dirty box man used to creep at night with cedar bark & put in front of sleeper's face, thus absorbing some dirty material. This hand was always kept with Mr. M. After Mr. M had held bark before sleeper, he shut fingers of hand on bark, saved carrying big box. Mr. M. explained

1.18 s'an wksàs[k]t'sma

String over ~~1 2~~ 2, 3 & 4s of each hand.

Pass 5s tps ~~1 5~~ u 4ss & take up ?2 ss fps. Return taking up ?2 ss & U 4-ss on dorsal aspect.

With R 3 take up L palmar string fps, with L 3 take up R palmar string as in opening A

Pass 1s tds ?2 ss & tps all others, take up prominent u 5-ss (the dorsal strand) fps & return.

Sift each dorsal string on to palmar aspect.

Two loops now rem from angle of U 1s & ?3s to ulnar side of u 5-s. The open aspect of these loops ⊥r to palmar aspect of hands.

An assistant passes a thin stick about 18 in. long between 3 & 4 of either hand, through each loop, to a equal distance on other side.

Release 3s. Gently extend, ~~This shows two~~ allowing stick to be supported by strings. This shows two boys playing a tugging game with a stick. Continue to extend and one end of stick falls, the boy at that end is loser.

Joshua knows of only these 2 cases, where box was captured; contents known ~~by~~ Hki akšta, means handled by deity doctor = box.

Generally known that spirits, back of trail pawns used in deity box.

(ent) can come from gourder vel. Deity box gives ~~obtains~~ get power from below. Big box taught brothers told to become deity box workers in own district, as man dies of his power, has it in secret. Not even (tyis) knew of it, when her known whole family was exterminated. Dying man teaches young man son trade, it stays in family affair. In this way (aspwila) power passes on.

~~Hkwota y Ticky~~

120

(1) so that her flesh covers his, i.e. connection on top, it properly covers (suit).

(2) ɹxt o'kwola dj u't

(3) a't o'kwola = man who gets (suit) properly from above.